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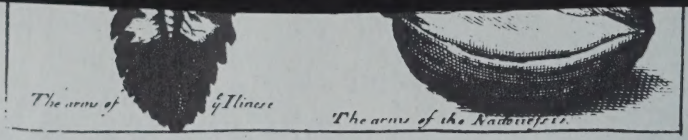
Massachusetts Historical Society

FOUNDED 1791

46. **MCCLENACHAN, WILLIAM.** The Christian Warrior. A Sermon Preached at the French Meeting House In Boston, March 17th, 1744-5. *Boston, Printed for D. Gookin, 1745.* $300

12mo. Pp. (6), 16. Wants half-title; title backed. Bound in red cloth, leather label.

First and only edition. Dedicated to Sir William Peperell, "General and Commander In Chief of the Army Sent From New England Against Cape-Breton". The subsequent siege and capture of Louisburg was the first important English victory in America during the French & Indian Wars. Not in Staton & Tremaine. Evans 5622.



NUMBER 42

THE

Christian Warriour.

A

SERMON

Preach'd at the *French* Meeting House

In *BOSTON*,

March 17th. 1744,5.

By *Wm. McClenachan.* A. M.

Pastor of the Church of Christ in *Blandford.*

BOSTON:

Printed for D. GOOKIN in *Marlborough-Street*, over against the Old South Meeting-House. 1745.

TO

The HONOURABLE

William Pepperel, Esq;

General and Commander in chief, of the Army sent from *New-England* against *Cape-Breton*.

SIR,

THE following Discourse was, with a short Warning, prepared and preached unto several Officers and Soldiers now under your Command.

When

When I delivered it from the ſacred Deſk, I expected not that it ſhould be printed : But many that heard it have deſired that it might, which I have conſented to, and tho't it an Honour to dedicate it to you. I ſtudied not Sublimity of Speech, or a learned Stile, which, I am ſenſible, would be moſt ſuitable to Gentlemen of your Genius, but might render the Diſcourſe leſs uſeful to many in the Army.

We cannot but with Wonder remark the Hand of GOD hitherto, in this noble and neceſſary Enterprize. How amazingly hath GOD ſpirited all Perſons to contribute their Beſt, to forward this excellent Deſign ? With what ſingular Wiſdom, remarkable Prudence, and indefatigable Induſtry,

duſtry, has his Excellency our Governour diſcharged his Part in promoting this important Expedition?

How chearfully have you, *Sir*, for a While, left your dear Friends, and plentiful Eſtate, and diſengaged your ſelf from your own ſecular Affairs, to ſerve your Country in a publick Station? And to riſque your Life at the Head of our Army? How many brave Officers, under your Command, have ſacrificed, in ſome Meaſure, their private Intereſts, in order to encourage and carry on the publick Good? How ſoon have your Companies and Regiments been filled up, and the whole Army ſpeedily rais'd?

Theſe Things, duly conſider'd, do plainly indicate the Smiles of Heaven, and declare that GOD approves this Enterprize.

May

DEDICATION.

May the Lord JEHOVAH give you yet more evident Teſtimonies of his Power and Preſence, ſo that even your Adverſaries may acknowledge that of a Truth GOD is on your Side.

That this your generous and courageous Undertaking may be crown'd with Conqueſt, and your Soul with eternal Glory, is, and ever ſhall be the Prayer of

SIR,

Your Honour's

Sincere Well-wiſher,

and affectionate humb. Servt.

Boſton, March 25. 1745.

W. McClenachan.

THE

Christian Warriour.

2 SAM. X. 12.

Be of good Courage, and let us play the Men for our People, and for the Cities of our God: And the Lord do that which seemeth him good.

IN this awful and affecting Day, wherein Wars and Rumours of Wars do daily sound in our Ears, and justly threaten us with many deserved Judgments, it becomes every one of us to sigh, and cry before the Lord, for all the Abominations that be done in the Midst of us: And I am sure also it is the Duty of every loyal Subject to the *British* Crown, and sound Protestant, to contribute, to the utmost of their Power, to subdue

and defeat their professed and declared Enemies, and to defend their Privileges civil and sacred. Has there ever been a Time that called louder for Courage, and undaunted Bravery, than this? Can any *British* Subject, that in any Measure deserves that Character, or has the Spirit of a Man, lay by supine, or lurk away, when we have such repeated Alarms to ascend the Stage of noble and heroic Actions? All, from the Throne to the Foot-stool, may now find necessary Employment for both Heart and Hand. The Officers of the sacred Order are now with all Diligence to ply their Powers and perform their Parts, not only in pouring out their Souls before God in their Closets, but likewise in their publick Performances to encourage the valiant and brave-hearted Brethren, who are going out, Sword in Hand, against the Enemies of our God, our King, and Country. The Priests of old, were to go forth with the People when they went to War, when they approached the very Field of Battle; and their Business was, with enlivening Language, to encourage the Soldiers. But when were they to perform this Office? Was it when the Army lay in their Tents, or were without any visible Danger, within the Bounds of their own Camp? Nay, it was when they came nigh unto the Battle: Then the Priests were to approach and speak unto the People. A very excellent and eminent Priest, appointed to this Work, was to blow the holy Trumpet, *Numb.* 10. 9. and 31. 6. And the Words they were to utter, you have recorded *Deut.* 20. 2, 3, 4. "Hear, O *Israel*, "Ye approach this Day unto the Battle against your "Enemies: Let not your Heart faint, fear not, and "do not tremble, neither be ye terrified because of "them. For the Lord your God is he that goeth with "you, to fight for you against your Enemies, to save "you."

"you." Pertinent Language from the Priest's Mouth! Such a concise, but comprehensive Sermon as this, enforced with correspondent Courage, would wonderfully animate Soldiers in the Field; where Action gives the Evidence of Loyalty and Manhood. And tho' I am not called to go to Battle with you, my beloved Brethren, in that honourable and desirable Office, which requires more Piety, and Valiour than I pretend to; yet methinks it is incumbent on me to cast in my Mite, and contribute all that is within the scanty Ken of my Capacity, to encourage those who are engaging in this laudable Enterprize.

To this Purpose I have made Choice of the Words now under Consideration, as the Subject-Matter of our present Entertainment. And that we may be pertinently introduced to our Text, it is proper that I briefly relate unto you, the Substance of the preceeding Part of the Chapter, to which our Text stands so closely connected.

We are informed in the second Verse of this Chapter, of King *David*'s grateful Remembrance of the Favours he received from *Nahash*, King of the Children of *Ammon*; which he manifested by sending some of his Servants to comfort *Hanun* the Son of *Nahash*. King *David*'s Kindness was misinterpreted, thro' the groundless Jeaousies of the Princes of the Children of *Ammon*, which moved *Hanun* their King to treat the Servants of *David* with great Disdain. As such Treatment deserved smart and speedy Resentment, so we find that the King of the *Ammonites* expected the same; which moved him with all possible Expedition to seek and hire the Assistance of the *Assyrians* and others, that they might thereby be the better prepared to encounter the Forces of *Israel*.

The Army of King *David* is soon assembled, and sent forth under the Command of *Joab*, who was Captain of

the Hoſt ; and who, like an expert and experienced Warriour, made choice of the moſt valiant of *Iſrael*, and put them in Array againſt the *Syrians*, who were the moſt potent Part of *Hanun*'s Army: And the reſt of the People he delivered into the Hand of his Brother *Abiſhai* ; that he, as the ſecond in Command and Power, might put them in Array againſt the Children of *Ammon* : And withal, brave *Joab* gives Inſtructions to his Brother how to manage when engaged in the Field of bloody Battle : As if he had ſaid, Be ſharp fighted, and obſerve well how the Battle goes on, and if you perceive the *Syrians* to be too ſtrong for me, then thou ſhalt help me ; but if the Children of *Ammon* be too ſtrong for thee, then ſpeedily will I haſte to thine Aid.

When the inſtructive Part is ended, then *Joab*, like a valiant General, encourages his Brother and Fellow-Soldiers in the Words of our Text, *Be of good Courage, and let us play the Men for our People, and for the Cities of our God.*

In which Words we have obſervable,

1. The animating or enlivening Expreſſions which this Hero makes uſe of, *Be of good Courage* ; not only Courage, but *good* Courage, without Deceit, pure and ſubſtantial, free from Cowardice, and all daſtardly Meaſures.

2. How he adds to this Advice, and at the ſame Time, in ſome Meaſure, explains what he means by good Courage, *and let us play the Men.* O brave General ! A Hero indeed ! Methinks I hear and ſee the valiant Soldier. Let all Generals imitate this mighty Man. He ſaith not, play *ye* the Men, but let *us* play the Men : he joins himſelf in the Number ; let us diſtinguiſh our ſelves to be Men indeed of Reſolution and undaunted Valour.

3. The

3. The Motives advanced by this gallant Commander, The Glory of his God, and the Good of his Country. *Let us play the Men*: For what? For our Selves only, no, but *for our People* alſo, for the Preſervation of all our Brethren from that utter Ruin we are threatned with, and our Enemies deſign for us: *And for the Cities of our God*, Cities devoted to his Worſhip and Service, and therefore they might well expect his Arm of Power to aid them. Preſſing and prevailing Motives indeed! Who would not fight for their People, and the Cities of their God? And is not this very much our Caſe at this critical Juncture? A louder Call, a juſter Cauſe to go to War there never was: Our proclaim'd Antagoniſts are the Enemies of our God, our King, and Country. Can a true *Briton*, or ſound Proteſtant, be indolent in this Day, which ſo loudly calls for Courage, and requires moſt vigorous Action? Is not Prevention the beſt of Action? Does not this vindicate the preſent Expedition, which is ſo excellently calculated to preſerve our People, and our ſacred Privileges, from the mercileſs Rage of *Popiſh* Power, and the Tyranny of *France*?

4. An humble and hearty Reſignation to the Will of God, *and the Lord do that which ſeemeth him good.* Here is not only the Spirit of a courageous Soldier, but an *Iſraelite* indeed; he is reſolved to fight like a Man; and as a Soul entertaining a ſuitable Idea of the glorious Deity, he refers himſelf and the Event of the Battle to God's good Pleaſure.

From this brief View of our Text I may deduce this doctrinal Propoſition.

That all thoſe who go to War, or enter the Field of Battle, eſpecially commanding Officers, ought to be Men of great Conduct and Courage, ought to fight with undaunted Valour, to refer the Event to God, and to depend on his Bleſſing for Succeſs.

In

In handling this Subject, or proſecuting this Doctrine, I ſhall endeavour thro' divine Aid,

I. To ſhew you what is properly implied in this animating Exhortation in our Text, *Be of good Courage.*

II. To inform you, that notwithſtanding we are in War to exerciſe the greateſt Courage and Conduct, yet we are to depend on divine Power to render our Arms and Endeavours victorious.

III. To inſiſt a little on the Motives in our Text, pertinent to our preſent Expedition.

And then,

IV. To make ſome practical Improvement of the Whole.

I return to the firſt Thing propoſed, which is

I. *To ſhew you what is properly and pertinently implied in the animating Exhortation now under Conſideration.*

1. It implies and plainly ſuppoſes, that there muſt be *a manly, brave and valiant Temper or Principle in the Soul.* The outward Members of the Body are generally exerciſed according to the Diſpoſition of the Mind. If the outward Man be ever ſo large, the Body ſtrong with its Limbs and Arms, unleſs there be an heroic Quality of the Soul, the great Bulk of the Body will be of little Benefit: Whereas a Stripling, endowed with a noble *Alexander*-like Spirit, will not fear to engage a *Goliah*; and generally comes off a Conqueror. Without this Diſpoſition of Mind, no Language can enliven or incline a Man to a brave and valiant Action. While therefore the briſk Warriour *Joab* ſays, *Be of good Courage*, it implies, that he believes his Fellow-Soldiers have Courage in the Heart, and are ready at the Word of Command to put it into Practice.

2. It implies a *becoming Senſe or Belief of the Equity or Juſtice of the Battle or Engagement.* This ſtrengthens every

every Nerve and Sinew in the noble Soldier, who is not mercenary, who fights not for filthy Lucre's sake, but from excellent Ends and generous Views; I mean not here the ignoble Part of the military Forces, but those that are their principal Officers and Commanders. And as I have had the Honour to be acquainted with the General, or Commander in Chief of this Army now going against *Cape Breton*, and several of the principal Officers, I must believe, that a becoming Sense of the Equity, nay, Necessity of this Expedition, has moved those generous Souls to risque their Lives in this great and glorious Enterprize.

3. It implies *strong & fixed Resolutions of constant Courage and continued Bravery thro' all Dangers, real or imaginary, to the very End of the Conflict.* For lack of this, many faint when they come into the Field of visible Danger, when not only the small Shot, but great Balls, are flying about their Ears. But the couragious Soldier proposes this as his Fate, and he is not surprized when he meets with it; it is nothing more than he expected; it is that for which he was prepared; it does not therefore lessen, but augment his Resolution; it does not shake, but excite his Courage.

4. *Be of good Courage*, &c. implies *a suitable Suspicion and proper Apprehension of a smart and warm Engagement, with a bold and resolute Enemy.* Here I intend not to discourage any that are going in this laudable and necessary Expedition; but to stir up Officers and Sentinels to prove and examine their Hearts, as well as their Firelocks, so that when they come into the Field of Battle, they may not be dispirited thro' Surprize; meeting with hotter Attacks than they expected. If we be flush'd with the Expectations of a Conquest without any Danger, the very Flash of our Adversaries Powder in

their

their Pans, would be apt to affright us, becauſe we did not expect it. And I am ſure this is agreeable to the very Scope of the enlivening Exhortation in our Text. *Let us play the Men*, plainly ſays, expect to meet with Men, and our Matches, that will try our Courage, and prove us to the very back Bone. A Man diſcovers not Courage but Cowardice, when he fights with a Child, but his Manhood is manifeſted when he willingly enters the Liſt with his Match, nay, not only ſo but with one who, to all viſible Appearance, would be too many for him.

5. *Be of good Courage, and let us play the Men*, implies *a vehement Thirſting after elevated Expectations and Hopes of an honourable and glorious Victory.* This puts all the Springs of Courage into Motion, and excites every Member to its proper Action. This Hope of Conqueſt may be called the Soldier's Helmet; it bears him up under many ſmart Blows, recruits his Courage, and cauſeth him to *play the Man.* This cauſeth the valiant Warriour to ſtand all theCharges of hisEnemy, and with redoubled Force to return the ſame, ſtill expecting in the End to Triumph, and lead the Enemy captive. O Fellow-Soldiers, let your Action atteſt the Truth of this Doctrine, and leave on Record to the lateſt Ages, the Teſtimony of your undaunted Bravery and Valour in this neceſſary Expedition, which you have been ſo loudly alarm'd of, call'd unto, and are now ſo generouſly engaged in. Fear not, for as your Cauſe is juſt, I am perſwaded that God will fight for you.

This brings me pertinently to inform you,

II. *That notwithſtanding we are to exerciſe the greateſt Conduct and Courage in War, yet we are to depend on divine Power to render our Arms and Endeavours ſucceſsful*; which was the ſecond Thing I propoſed to illuſtrate.

Here

Here many Arguments might be advanced, but Time will not allow me, and the very Nature of ſuch a Diſcourſe obliges me to avoid Prolixity.

Time would fail me, and this Diſcourſe would ſwell to a large Volume, if I ſhould relate unto you all that our holy Bible ſaith to prove this Point. Let it ſuffice then,

1. To be reminded of the fixed Dependance which *Moſes*, that mighty but meek Man, had on his God for Succeſs and Victory when engaged with his Enemies; he orders the Forces of *Iſrael* to go forth againſt their Adverſaries moſt couragiouſly, but he prays to God, and pleads with him for his Preſence and his Bleſſing to make their Arms victorious. And we have a very remarkable Evidence of the Power and Prevalency of *Moſes*'s Prayer, and God's Preſence with the Children of *Iſrael*, when they were engaged in Battle with the *Amalekites*; *Iſrael* fought with Courage againſt *Amalek*; but when was their Courage attended with Victory? When the Heart and Hands of *Moſes* were lifted up to God in Prayer, they ceaſed not with proper Courage to fight and carefully to uſe the Means to overcome their Enemies; but they depended on the Bleſſing of Heaven to crown their Endeavours with Conqueſt.

But farther,

2. Let me inform you, that *David*'s Courage and Victory was entirely owing to the Dependance he had on the Preſence and Power of his God; which will plainly appear by conſulting 1 *Sam.* 17. 45. And as this firſt encouraged this lively and religious Stripling to engage with a *Goliah*, ſo it was firm Faith, a fixed Dependance upon divine Aid, that made King *David* a ſucceſsful Warriour and a valiant Soldier to the End of his Life. But that the couragious and chriſtian Horo

ſtill depends on God for Triumph or Victory, is indiſputably proved by the Words of our Text. *Joab* did not only with Words, but by his Works, demonſtrate himſelf to be a Man of Valour; and yet you find he referr'd himſelf and the Event of the Battle, to the diſpoſing Will and Pleaſure of the almighty Sovereign of Heaven. *Let us play the Men, and the Lord do that which ſeemeth him good.* All who entertain ſuitable Conceptions of a Deity, muſt believe this Doctrine, which our holy Bible in many Places moſt poſitively aſſerts. *The Lord reigneth, let the People tremble: He ſitteth between the Cherubims, let the Earth be moved. The Lord is great in Zion, and he is high above all People. He doeth whatſoever ſeemeth good unto him, among the Armies of Heaven, and the Inhabitants of this lower World.---Vain is the Help of Man.---Through God we ſhall do valiantly, for he it is that ſhall tread down our Enemies.*

I proceed now,

III. *To inſiſt a little on the Motives in our Text, which are ſuitable to the preſent Expedition.*

Be of good Courage, and let us play the Men,

1. *For our People, i. e.* for the Preſervation of all our Brethren from that utter Ruin which we are threatned with, and our Enemies deſign againſt us. This Motive *Joab* advanceth to perſwade his Fellow-Soldiers and Fellow-Profeſſors to Courage and Bravery in fighting againſt the Children of *Ammon* and their Army. And I am ſure if this Argument be properly conſidered we ſhall find it pertinent to our Caſe, and powerful to excite our Courage in the preſent Expedition againſt *Cape Breton*. Do we prize the Privileges which Subjects to the *Britiſh* Empire enjoy? Have we natural and chriſtian Affection to our Kindred according to the Fleſh, and to our Fellow-Chriſtians? Do we truly va-

lue,

lue, and sincerely desire to live in the Possession of our many valuable Privileges? Then, O brave Officers and Centinels, be of goodCourage and play theMen for your People, for the Defence of their Rights and comfortable Enjoyments, which insulting *France* would fain deprive us of. When with your Eyes you behold *Lewisburg*, let your Hearts be enflamed with Courage, and with Eagerness seek the Possession and Conquest of that strong Hold. I think that if that Place be not subdued, we lay exposed to Dangers from thence every Day. The demolishing of *Canso*, or threatning *Annapolis-Royal*, is not the only Damage sustained and fear'd; but from thence a formidable Army may come against *New-England*. I have already said, that Prevention is the best of Action, therefore quit you like Men; be strong in the Lord; possess the City of your Enemy, go in Triumph thro' the Streets of *Cape-Breton*, and thereby put it out of the Power of *France* to have any Succour from thence, or there to recruit their Forces, with which they might annoy us. Your Courage, brave Souls, in taking of that Port, and making your Selves Masters of that Fortification, will to purpose clear our Coast of the Enemy, and to Admiration secure our People in the Possession of their Peace and Privileges in *New-England*.

But we have,

2. A second Motive in our Text to induce us to play theMen, which is, *for theCities of our God*. Thus speaks couragious *Joab*, *Let us play the Men for the Cities of our God*; Cities devoted to his Worship and Service. As if *Joab* had said, O *Israel*, this Day manifest your Love and Loyalty to God, and the sincere Desire of your Souls to maintain your sacred Privileges. Can there be a better Argument advanced to alarm ourSoldiers at this Day? Are we true and sound Protestants? Have our

Fore-Fathers ſhaken off the helliſh Yoke of *Popery*? Has God bleſſed us with a proteſtant Prince to ſway the *Britiſh* Sceptre? Then let us be of good Courage, and play the Men, that we may ſtill enjoy theſe valuable Bleſſings. How many poor Proteſtants have felt the Smart of hot Perſecution under the Tyranny of *France*? How many have loſt their Lands, nay their Lives, for the Sake of their holy Religion? If *France* ſhould get the Victory, fatal the Conſequences would be. Their mercileſs Barbarity would rage againſt us, whom they account Hereticks. O then, Men and Brethren, be valiant in this important Enterprize that you are engaging in. All that is dear to you, as Men and Chriſtians, is included in theſe two Motives, and call aloud to every one of you, to be couragious in fighting againſt the Enemies of your God, your King, your Country, and everyThing that is truly valuable and precious unto you. So much for the doctrinal Part of this Diſcourſe.

I come now,

IV. To make ſome practical IMPROVEMENT of the Whole.

From the Doctrine thus illuſtrated, many Uſes might be properly inſiſted on, but becauſe I have been already very practical, I ſhall only mention three Uſes. The firſt is a Uſe of Information, the ſecond of Examination, and the third of Exhortation.

1. This Doctrine informs us of the Lawfulneſs of War, which ſome have diſputed and denied, not knowing the Scriptures of Truth.

2. We are informed of the Reaſonableneſs of this preſent Expedition deſigned againſt our declared Enemies at *Cape-Breton*. Have any queſtioned the Equity of this glorious Enterprize? Surely ſuch muſt be either ignorant of the invenom'd Rage and Impudence of *France*,

France, and the Situation of *Cape-Breton*, which Borders so close upon us, and is a City of Refuge and Succour for our Enemy, and of Ruin to our Commerce by Sea; or else they must be mercenary Villains, who care not how much the Publick suffers, so that their Purses may be filled; or they may be infatuated Enthusiasts, who exercise an unscriptural Dependance on Providence; looking for such Miracles as were in the Days of *Joshua*, neglecting the Use of Means, and thinking they have no Call to take up Arms, because it is an Invasion, tho' against a professed and proclaimed Enemy; but such rather tempt than depend on Providence, and act inconsistently with the right Use of Reason.

3. This Doctrine informs us of the Necessity of Conduct and Courage in all those who go to War: Notwithstanding the Blessing of God is principally to be depended upon for Success and Victory, yet we are with Prudence and great Conduct to manage our martial Affairs. *Joab* depends on the Presence of God, and leaves the Event of the Battle to his disposing Will; but this does not prevent his concerting proper Measures with his Brother *Abishai*: He does not only put the Battle in Array, and order every Subaltern to his Office and Centinel to his Rank; but he likewise informs his Brother how they must manage in the Time of hot Engagement. The Eye must be quick to perceive how the Battle goes on: The Understanding speedily to contrive what must be done: The Will immediately to comply; and the Arm of Flesh to be briskly exercised, expecting a glorious Conquest.

2. I hasten to a Use of Examination, which the Doctrine affords us.

1. Examine and try your Hearts as far as the present Circumstances of the Thing will admit of. See what reason

reason you have to think that you have a brave manly Principle of Soul, which only Wants to be put in Practice: And if you fear that you are faint-hearted, think of the glorious Consequences of a Conquest, which may powerfully animate your Souls.

2. Examine your selves as to the Views you have in going to Battle, and the Dependance you have on God; thro' whose Aid I doubt not but you will come off Conquerors. These are Points of great Importance, concerning which, let all who go to War examine themselves.

But that I may not incur the Censure of Tediousness, I shall speedily conclude with a Use of Exhortation.

Be of good Courage then, and play the Men for your People, and the Cities of your God.

Not a little, my dear Friends and Fellow-Soldiers, depends on your Conduct and good Courage in this Expedition: I therefore beg Leave to address my self to those who are the chief Officers and Commanders in this Army.

Your excellent and noble Views none can dispute. What has moved you to leave your Families and plentiful Estates, to risque your Lives in the Field of Battle? Surely it must be Love to your God, Loyalty to your King, and the sincerest Affection to your Country. As your Views can't justly be disputed, your Courage is not to be doubted of; then strengthen each other's Hands, and encourage the Soldiers who are under your Command. Men and Soldiers, who have voluntarily inlisted your selves into his Majesty's Service, be obedient to your Officers, and brave in every Action that you may be called unto. To enforce this Exhortation, and to excite all becoming Courage and Resolution, I shall but just name a few Considerations.

1. Consider

1. Consider what Reason you have to believe that God will be with you; your Cause is just, your Call is loud, and won't the God of Justice be with his People in a just Cause?

2. Consider what Reason there is to believe that God will deliver your Enemies into your Hands. Will not the Conquest of *Cape-Breton* tend to God's Glory, and to the Enlargement of his Son's Kingdom, by the pulling down of the Power of Popery in that Part of *America*, and encouraging Protestants to settle there, and in our Frontiers?

3. Consider that you have the hearty Prayers of every sincere Protestant for your Prosperity and Success; and *the effectual fervent Prayer of a righteous Man availeth much*, especially when the Persons prayed for make Conscience of Prayer themselves. I am perswaded, that while you are in the Field of Action, many, like *Moses* of old, will have both their Hearts and Hands lifted up to God on your Behalf: Then be valiant, and fear not, for God I trust will be with you. And that you may the more justly expect the Presence of God and his Power to be perfected in your Weakness, be advised to put every *Achan* out of the Camp, let every Abomination be abandon'd. Officers exercise your Power in suppressing Vice; place your chief Dependance on God; be much in Prayer; *pray always*; *watch and pray*; fight and pray, and fear not, God will *hear in Heaven your Prayers, and your Supplications, and maintain your Cause*, 1 Kings 8. 45.

Go then brave General, go ye valiant Officers, and go ye bold Centinels, ye Sons of Thunder, let not your Hearts faint, fear not, and do not tremble, neither be ye terrified because of your Enemies; for the Lord your God is he who goeth with you, to fight for and to save you.

May

May the omnipotent Jehovah convey you safe to your desired Camp, and there be in the Midst of you; May he bring you forth to the Field of Battle with undaunted Bravery; May he animate your Hearts, strengthen your Hands, tread down your Enemies, crown your Arms and Endeavours with glorious Success, and then return you to your People and Places; and let the Glory of all redound to theName of God in Christ Jesus, *Amen* and *Amen*.

F I N I S.

Rebound 1983